



Da'wah Activities Towards Youths in Bangladesh: Challenges and Prospects in the Light of Prophetic Model

Noor Mohammad Osmani-Tabibur Rahman

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Abstract

Since the independence of Bangladesh, much *da'wah* works have been conducted in various ways either individually or collectively to spread the beauty of Islam. Somehow, these *da'wah* entities appear to be less alert to the youth's concerns. As a result, the basic teachings and principles of Islam remain blurry to the Muslim youth of Bangladesh. As a result, anti-Islamic sentiments and thoughts are developing in their minds. The present study examines these issues and concerns and the underlying reasons behind them. As a qualitative study, data collection is based on textual analysis, contemporary reports, document analysis, and internet sources. Moreover, semi-structured interviews were conducted with the *da'wah* experts in Bangladesh. The purpose of the study is to highlight the major challenges in presenting Islamic *da'wah* to the Muslim youth in Bangladesh with the implementation of the Prophetic Method of *da'wah*. This study acts a turning point in *da'wah* work particularly among the Bangladeshi youth and the findings of the study provides contemporary scholars with some beneficial insights on effective methods for undertaking *da'wah* work.

Keywords: *Bangladeshi youth, challenges of da'wah, Prophetic da'wah, Prospects.*



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1. INTRODUCTION

Since the establishment of Islam, *da'wah* became an ongoing activity all over the world for all human beings. Through constant *da'wah*, Muslims can find their way of life, find the divine light to shape life accordingly, and are able to observe the religious commands and Islamic principles in all aspects of life. Presently, Bangladesh has witnessed some traditional *da'wah* initiatives to get the population and the youths linked with their religion. However, by the scope of the existing *da'wah* activities, it has been observed that the youths are getting gradually absent due to various challenges in the context of Bangladesh.¹ Due to prevailing anti-Islamic media and organizations, hatred for Islam is growing in the hearts of the youths. Therefore, the Muslim youths of Bangladesh are gradually developing anti-Islamic perceptions and notions. In some cases, due to lack of understanding of Islam, the basic Islamic principles and teachings seem blurry to the Muslim youth in Bangladesh.² Hence, examining the above-claimed issues and concerns, conducting academic research is an immense need. Therefore, this study will highlight the basic challenges of doing *da'wah* work among Bangladeshi Muslim youth through semi-structured interviews. Furthermore, the implementation of the Prophetic Method of *da'wah* to the Youth, as well as some recommendations will be discussed.

2. RESEARCH METHODOLOGY

This study is qualitative, and it will be conducted through semi-structured interviews with *da'wah* experts. The interview will follow the simple query and answer format only and will not depend

¹ Tabibur Rahman, "Challenges in making *da'wah* to the Muslim youths in Bangladesh: solutions in the light of Qur'anic text and prophetic model" (Master dissertation, International Islamic University Malaysia, 2022), 4-5.

² Mohammad Mojibur Rahman, and Md Tariqul Islam, "Religious Morality in Social Science Textbooks for Class III and VII at Different Types of School: A Review," *Social Science Review (The Dhaka University Studies, Part-D)* (2012): 139-148,

https://www.academia.edu/6881257/Religious_Morality_in_Social_Science_Textbooks_for_Class_III_and_VII_at_Different_Types_of_Schools_A_Review (accessed 21 February, 2021); Tabibur Rahman, "Challenges in making *da'wah* to the Muslim youths in Bangladesh: solutions in the light of Qur'anic text and prophetic model", 4-5.



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on a prearranged list of questions. For the sake of the study, the interview will be continuing until the collected data is more authentic and sufficient. On the other hand, this paper will apply textual analysis to present the prophetic solution in *da'wah* to the Bangladeshi youth to overcome the existing challenges. In addition, further data collection and analysis will be relied on internet sources, library work, contemporary studies, and reports.

3.0 RESULT AND DISCUSSION

Since the beginning of Islam, in every society, there are various challenges and difficulties in terms of people's lifestyle, existing surroundings, civilization, and social activities. However, although Bangladesh is one of the biggest Muslim-populated countries throughout the world, sometimes the challenges and problems of *da'wah* seem much bigger than other Muslim-countries. Therefore, the study has conducted a semi-structured interview to find out the real challenges faced by the '*ulama*' of Bangladesh while presenting *da'wah* to the Muslim youth. In the following, the summary of the interview will be discussed briefly.

3.1 Summary of the Interview

This study has interviewed for two basic reasons. First, to find out the real challenges in carrying out *da'wah* to the Muslim youth in Bangladesh. Another fundamental cause is to provide a constructive mechanism to overcome the challenges to present an ideal society in Bangladesh. However, as qualitative research, the study has conducted an interview followed by a semi-structured interview method. The study selected 15 experts in *da'wah* to ensure the collected information is more accurate and reliable to all schools of thoughts. The interviews were ongoing until sufficient data was obtained. In addition, after finding out the collected data, it has been explained according to the views of Bangladeshi '*ulama*'.³

In interviews, the scholars were questioned on one central point is; "what are the fundamental challenges that Bangladeshi '*da'is*' face in making *da'wah* to the Muslim youths in Bangladesh"?. However, as mentioned earlier this study took an interview among 15 *da'wah* experts. Out of 15 respondents, eight of them were fully engaged in *da'wah* professions and the

³ Tabibur Rahman, 78.

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rest of them were rising *da'Ni* and getting involved with the *da'wah* work. In the following passages, the result of the interview will be discussed in brief.⁴

3.2 Challenges of *Da'wah* to the Muslim youth in Bangladesh

The word 'challenges' refer to "different kinds of difficulties, problems, and barriers that Bangladeshi '*da'is*' face when they are carrying out *da'wah* among the Bangladeshi youth".⁵ The ultimate fact is challenges of *da'wah* are changing time to time from the beginning of Islam according to different circumstances. In the perspective of Bangladesh, there are various challenges due to its surrounding since 1971. Based on the interview, it seems there are two types of challenges in *da'wah* to the Muslim youth, which are internal challenges and external challenges. In the following, both challenges will be highlighted according to semi-structured interviews.

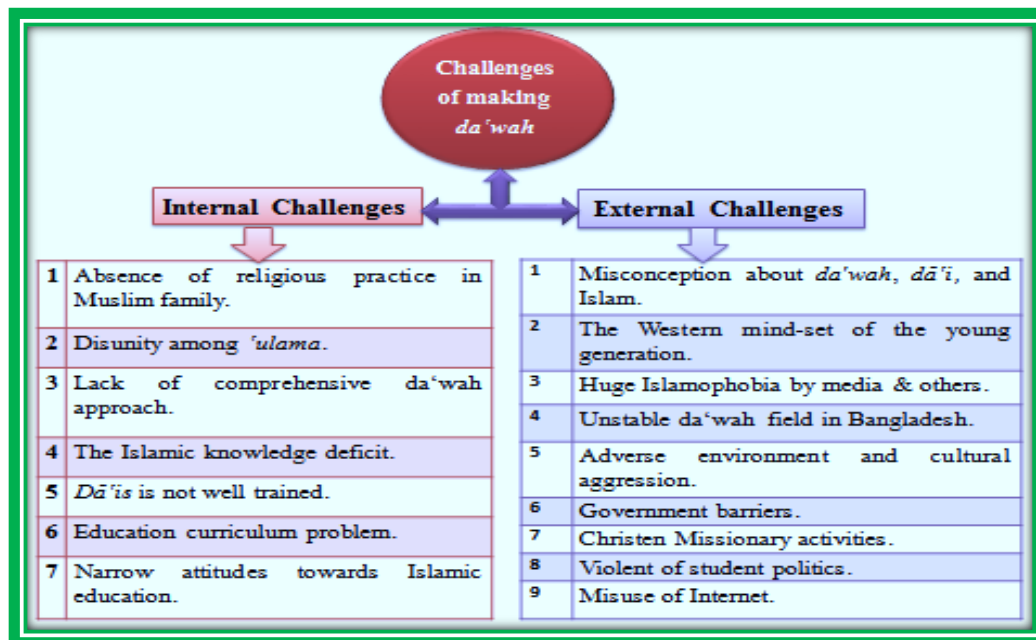


Figure 1.1 Fundamental Challenges of *Da'wah* through Semi-structured Interviews

⁴ Ibid, 79.

⁵ Ibid, 79.



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3.2.1 Internal Challenges of making da'wah

Internal challenges identify the limitations and obstacles faced by the *Ťulama*, individually or collectively, due to strategic goals in various matters; such as tolerance of differences of opinion, disunity among the *daŤis*, educational and political aspects, etc. Such challenges are mostly under the control of Bangladeshi *daŤis*. So, *Ťulama* have ample scope to solve the challenges through collective efforts themselves.⁶

In the field of *da'wah* to the youth, there are many challenges across the country. Based on *Ťulama*'s opinion, some of the fundamental challenges have been observed when they are engaged in *da'wah*. Nevertheless, according to the report, it seems that disunity among '*ulama*' is the biggest problem in *da'wah*. Besides, 73.33% of '*ulama*' observed that lack of a comprehensive *da'wah* approach and the Islamic knowledge deficit are other common scenario during *da'wah*. On the other hand, 93.33% think that the absence of religious practice in Muslim families makes another barrier during *da'wah*, while 86.66% claim that due to lack of *da'wah* training in Bangladesh, '*da'is* are not well trained before preaching *da'wah* work. 80% of the '*ulama*' claim that though education is the backbone of a nation, still there is a huge limitation in the Education curriculum. Furthermore, due to globalization and Islamophobia 80% of '*ulama*' feel that presently many youth have a narrow attitude towards Islamic education.⁷

⁶ Ibid, 80.

⁷ Ibid, 81.

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Table 1.1 Internal Challenges of making *da'wah*

| No | Challenges faced by <i>dā'is</i> | No respondent out of 15 | Percentage of Response |
|----|---|-------------------------|------------------------|
| 1 | Absence of religious practice in Muslim family. | 14 | 93.33% |
| 2 | Disunity Among <i>'ulamā</i> . | 15 | 100% |
| 3 | Lack of comprehensive <i>da'wah</i> approach. | 11 | 73.33% |
| 4 | The Islamic knowledge deficit. | 11 | 73.33% |
| 5 | <i>Dā'is</i> are not well trending up. | 13 | 86.66% |
| 6 | Education curriculum problem. | 12 | 80.00% |
| 7 | Narrow attitudes towards Islamic education | 12 | 80.00% |

3.2.2 External Challenges of making *da'wah*

External challenges identify the challenges and obstacles faced by the *'da'is* of Bangladesh during *da'wah* due to domestic policies and foreign conspiracies to obstruct the advancement of Islam in Bangladesh. Government barriers, cultural aggression, Islamophobia through media both electric and print, and many others carry its examples. Such challenges are mostly dominated by administrative division power. So, there is very limited scope to work out such challenges by the Islamic preacher of Bangladesh, and fully depends on government influence and support.⁸

According to the interview report, one of the biggest challenges of *da'wah* among the youth is the immense Islamophobia by the media and others. Apart from this, many other ways including social media are becoming more challenging in this era. However, as experienced by 86.66% of the *'da'is*, they verify unfavorable environment and cultural aggression in Bangladesh is another common problem. As well, the same number of experts feel that various government obstacles and misuse of the internet are also other challenges facing Bangladeshi *'ulamā* while they are carrying out *da'wah* activities in a new dimension. In addition, the report shows that 80% of Bangladeshi *'da'is* feel that violent student politics from public institute to school, university to college, and city to the village are making a critical situation to spread *da'wah* openly. Furthermore, 73.33% of the *'da'is* collectively said that misconceptions about *da'wah*, *'da'i*, and Islam, unstable

⁸ Ibid, 82.

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da'wah fields in Bangladesh, and the western mindset of the young generation, are other obstacles to spreading Islamic traditions, beliefs, culture, ideologies, etc. Finally, in recent times the activities of Christian missionaries are another challenge in Bangladesh, as said by 75.00% 'ulama'.⁹

Table 1.2 External Challenges of making *da'wah*

| No | Challenges faced by dā'īs | No respondent out of 15 | Percentage of Response |
|----|--|-------------------------|------------------------|
| 1 | Misconception about <i>da'wah</i> , dā'ī, and Islam. | 11 | 73.33% |
| 2 | The Western mindset of the young generation. | 11 | 73.33% |
| 3 | Huge Islamophobia by media and others. | 14 | 93.33% |
| 4 | Unstable <i>da'wah</i> field in Bangladesh. | 11 | 73.33% |
| 5 | Unfavorable environment and cultural aggression. | 13 | 86.66% |
| 6 | Government barriers. | 13 | 86.66% |
| 7 | Christen missionary activities. | 10 | 75.00% |
| 8 | Violent student politics. | 12 | 80% |
| 9 | Misuse of the Internet. | 13 | 86.66% |

3.3 Proposed Method to Overcome Challenges

Based on the interviews, there are many kinds of challenges remaining but still have time to reduce them in various ways. Therefore, after concluding interviews, the 'ulama' of Bangladesh have proposed some fundamental guidelines for resolutions as follows:

Firstly, unity is the most important part of carrying out *da'wah* successfully which is mentioned in the Holy Quran and *Hadith*. Nevertheless, nowadays this most essential requirement

⁹ Ibid, 82.



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is almost absent among the '*ulama*'. Hence, in the first stage '*da'is* of Bangladesh recommended having a strong unity among themselves.

Another proposed point is that the *da'wah* presentation should not be extreme level and it should be conducted moderately in the light of the present situation. This means no hastiness is welcome, a constant perseverance is of utmost need in the work of Allah (SWT).

According to their views, another recommendation is Bangladeshi '*ulama*' should organize some proper initiatives to convey the beauty of Islam. Such as, conducting various *da'wah* workshops, symposiums, and seminars could be more helpful including both the youth of Bangladesh and '*ulama*'.

On the other hand, the '*ulama*' of Bangladesh always have to be more concerned regarding falsehood promoted against Muslims, Islamic principles, Islamic scholars by the electric and print media, social media, various anti-Islamic activities, and others. Therefore, they suggested that Bangladeshi '*da'is* also needed to implement some magnificent steps against anti-Islamic activities and programs according to wisdom and proper coordination based on the contemporary world.

Finally, '*da'* should voice out against the existing controversial Islamic education system that has been going on for a long time by the anti-Islamic forces. Individually or collectively, they can run an alternative education system for the betterment of Muslim youth immediately.

4.0 CARRYING OUT PROPHETIC TECHNIQUE OF *DA'WAH* TO THE BANGLADESH MUSLIM YOUTH

The prophetic Method of *da'wah* was initiated based on full of wisdom and very scientific presentation. So that, it might be adopted for all societies in all aspects of lives whether it is Arab or non-Arab. It also can be adopted in every stage of life no matter the youth stage or not, aspects of every life like personal lives, family lives, political lives, social lives, and international lives. The following passages will shed light on executing the prophetic technique for *da'wah* among the youth of Bangladesh.



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4.1 Reducing Misconception about 'da'wah through Productive Actions

In Bangladesh, there are different types of misconceptions about the *da'wah* and 'da'is among the adolescent and youth. Thus, 'da'is of Bangladesh should take some productive measures to remove all kinds of misconceptions from the minds of the adolescent through prophetic technique of *da'wah*. The following points could help to create effective relationships between 'da'i' and Muslim youth:

4.1.1 Spreading "Salam"

'Salam' is an Arabic word that means 'peace'. Muslims used to give *salam* in their greetings to build up the strong relationship among all kinds of people. Another reason is to promote love and brotherhood to lessen people's burdens. On the other hand, it also helps to remove arrogance and enmity from people's hearts.¹⁰ Therefore, every 'da'i should practice conveying *salam* before others among all kinds of people whether they are poor or rich, junior or senior, known or unknown to make good relationships. The Prophet Muhammad (PBUH) emphasized giving *salam* after feeding needy people. ĀAbdullah bin ĀAmr bin Al-ĀAs (May Allah SWT be pleased with them) reported:

A man asked the Messenger of Allah: "Which act in Islam is the best?" He replied, "To give food, and to greet everyone, whether you know or you do not".¹¹

In another Hadith, the Prophet Muhammad (PBUH) commanded to do seven things: Promoting 'Salam' is one of them. Al-Bara' bin 'Azib (May Allah SWT be pleased with him) says:

The Messenger of Allah (PBUH) commanded us to do seven things: "to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: Yarhamuk Allah), to support the weak, to

¹⁰ Md. Noorulla, "Importance of Salam," *Daily Sun*, March 16, 2017, <https://www.daily-sun.com/post/212760/Importance-of-Salam->.

¹¹ Al-Bukhari, Muhammad bin Isma'il, *Ṣaḥīḥ al-Bukhārī*, edited by Muhammad Zuhair al-Nasir, (Beirut: Dar Tuq al-Najah, 1422AH) ĀadĒth 12, v.1, 12.



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help the oppressed, to promote the greeting of 'As-Salamu 'Alaikum', and to help those who swear to do something to keep their oaths.¹²

On the other hand, Prophet (PBUH) emphasized promoting greetings to develop brotherhood and love in one another among the Muslim *ummah*. For Example, the messenger of Allah says:

Narrated by Abu Hurairah (May Allah SWT be pleased with him): By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one another? Promote greetings amongst yourselves.¹³

4.1.2 Be a Close Friend for the sake of Da'wah

Being someone's close companion for the sake of giving *da'wah* is without a doubt the great attribute of a '*da'i*' *ilalallah*. However, if a '*da'i*' wants to invite someone specifically, then first he should be his close friend and need to understand his mentality in delivering *da'wah*. If the target person is attracted to Islam after knowing everything, he can be welcomed straightforwardly to the beauty of Islam gently and courteously. One thing to be careful about is that it should not allow doing unnecessary arguments with him in delivering *da'wah*. After that, if any question arises or makes any doubt about Islam, a '*da'i*' should be answered with utmost sincerity based on clear evidence with *Ikmalah* and refrain from giving wrong information, but he should not be emotionally pressured and insulted. If the authentic source cannot respond immediately due to the limitation of knowledge and need to take time from him and have to clear all doubts by answering his questions within the given time. The first caliph of Islam, Abu Bakr (May Allah be pleased with him) had a very close relationship with the Prophet (PBUH) before Islam, and he knew everything about Him. When the Messenger of Allah (PBUH) directly spoke about Islam to Abu Bakr, he immediately accepted Islam without giving a second thought to it.¹⁴

¹² *Ṣaḥīḥ al-Bukhārī*, 1adÊth 5175, 7/25.

¹³ Muslim ibn al-Hajjaj al-Naisaburi, *Ṣaḥīḥ Muslim*, edited by Muhammad Fu'ad 'Abdul Baqi, (Beirut: Dar Ihya al-Turath al-'Arabi, n.d.), 1adÊth 54, 1/74.

¹⁴ Tabibur Rahman, "Challenges in making da'wah to the Muslim youths in Bangladesh: solutions in the light of Qur'anic text and prophetic model", 118-119.



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4.1.3 Presenting Gift (*Hadiyyah*)

Offering *hadiyyah* (gift) is one of the great Sunnah of the Prophet (PBUH). It builds solid companionships and strong brotherhoods among the Muslim youth and carries good practices among Muslim communities. The Prophet (PBUH) used to give gifts to others and used to accept gifts himself. Therefore, the following Hadith describes the importance of giving *hadiyyah* to create a love for each other. Prophet (PBUH) said:

AbĒ Huraira reported that the Prophet, may Allah bless him and grant him peace, said, "Give gifts and you will love one another".¹⁵

The Prophet (PBUH) himself used to receive *hadiyyah*. Narrated by Abu Hurairah:

The Messenger of Allah (PBUH) accepts the gift and does not eat charity.¹⁶

In another Hadith Abu Hurairah says:

“Whenever a meal was brought to Allah's Apostle, he would ask whether it was a gift or *Sadaqa* (something given in charity). If he was told that it was *Sadaqa*, he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them.”¹⁷

From the above discussions, it is established that the Prophet Muhammad (PBUH) encouraged to give gifts to others. It is because it creates deep love within the hearts of the targeted persons. It also creates strong bonding between *da'is* and youth and brings great benefits to *da'wah*. Meaning that, if it is given to a friend, your attachment will gradually increase. If you give it to someone in need, it will ease their grief. In addition, if it is given to a virtuous person of Islam, it will be his honor and for the pleasure of Allah (SWT).

¹⁵ Al-BaihaqĒ, AbĒ Bkr, *Al-Sunan Al-KubrĒ*, edited by MuĒammad ĒAbdul QĒdir ĒAĒĒ (Beirut: DĒr Al-ĒĒlmiyyah, 2003/1424h), xadith 11946, 6/280.

¹⁶ Abu Da'wud Sulaiman ibn al-Ash'ath Sajistani, *Sunan AbĒ DĒwūd*, edited by Muhammad Muhi Uddin Abdul Hamid, (Beirut: Al-Maktabah al-'Asriyyah, n.d.), ĒadĒth 4512, 4/174.

¹⁷ *Ṣaĥĥ al-BukĥārĒ*, ĒadĒth 2576, 3/155.



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4.2 Journey of Mu'adh to Yemen and its application on Bangladeshi Youth

The approaches of *da'wah* presentation may modify based on cultural behaviors and people's lifestyles. In the time of Prophet Muhammad (PBUH), the social situation in Yemen was different than the people of Madinah, the city of the Prophet. So, when the Prophet (PBUH) intend to send Mu'adh Ibn Jabal (May Allah be pleased with him), a prominent companion of the Prophet PBUH, to Yemen, then the prophet trained him, how to display to the individuals in his *da'wah* discussions. As reported by Ibn 'Abbas, when the Prophet Muhammad (PBUH) sent Mu'adh ibn Jabal to Yemen, he told him:

Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers each day and night. If they accept that, then teach them that Allah is obligated to charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah.¹⁸

The Messenger of Allah taught Mu'adh to introduce very basic things of Islam to the Yemenis following gradual steps. At that time, the people of Yemen were not concerned about Islam as it was a new religion. Therefore, the Prophet (PBUH) guided him to start with the very fundamental part of Islamic religion like '*aqaid* (creeds), then five times obligatory *salah* (prayers) in a day and night, then *sadaqah* (charity), and a few more.

From the perspective of Bangladesh, a '*da'i*' could apply the lesson of this great Hadith in their *da'wah* presentation.

Particularly, when they address the message of Islam to the youth, they should start with the most important principles of Islam, then move on to the rest of the Islamic way of life depending on the current situation. For example, the youth should be first notified about *tawġġd*

¹⁸ *Ŗahġh Muslim*, ġadġth 19, 1/50.

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(monotheism) than *Naq'Ed* (beliefs). If they are willing to obey these basic things, then encourage them to worship Allah (SWT) following the five pillars of Islam. Once they agree to accept all of this in their daily lives, they need to introduce other fundamental Islamic principles. It entails introducing Islam gradually. According to Hadith, Islam should be introduced simply and continuously based on its significance. According to the Hadith, Islam must be addressed consistently in terms of its importance and can be in a very simple way but not difficult manner.

Make things easy and do not make things difficult. Give glad tidings and do not repel people.¹⁹

Imam An-Nawawi commented in this regard: "In this tradition it commands to give glad tidings of the favour of Allah (SWT), His great reward, His bounties, and His vast mercy. Moreover, this is the prohibition of alienating people by mentioning the fear of Allah (SWT) and types of warning alone without including glad tidings."²⁰ In another narration, Ab' Huraira (may Allah be pleased with him) reported that the Prophet (PBUH) of Allah (SWT) said:

Verily, religion is easy, and no one burdens himself with religion except that it overcomes him. So be moderate, seek closeness to Allah, give glad tidings, and gain strength for worship in the morning and the night.²¹

From the above explanations, it can be concluded that the preacher of Islam should gradually introduce to Bangladeshi youth about Islam starting with its most significant components. In addition, have to avoid being severed at the start of the da'wah presentation and give encouraging news to assemble them to the excellence of Islam.

4.3 To Build up Various Da'wah Training Centers

Da'wah training is the absolute most significant for a d'wi to proceed with *da'wah* perfectly. In the earliest days of Islam in Makkah, the Prophet (PBUH) established a *da'wah* center in D'Er al-Arqam to appropriately train the *sahabah* (companions) concerning Religious matters. The Messenger (PBUH) of Allah was the mentor (*Mu'allim*) himself, as well as the early Muslims

¹⁹ *Shahih Muslim*, 1732, 3/1358.

²⁰ Al-Nawawi, Abu Zakaria Muhiuddin, *Al-Majmu' Sharh al-Muhadhdhab*, (Beirut: Dar al-Fikr, n.d.), v.3, p.8.

²¹ *Shahih al-Bukhari*, 1732, 39, 1/16.



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were students of that *da'wah* center. Dar al-Arqam was the Prophet's first educational training center in the history of Islam. Many of the Prophet's (PBUH) companions, along with 'Umar bin Khattab (May Allah be pleased with him), embraced Islam here. Besides, after the *hijrah* (migration) of the Prophet (PBUH) to Madinah, he designated all mosques as *da'wah* training centers to teach Islam to the Muslims. In the history of Islam, Masjid Quba is the most well-known mosque to Muslims as a great example. In addition to the worship of Allah (SWT), the mosque is also used for a variety of other purposes, which would include *da'wah* and education for Muslims. More to that, in the Prophet's (PBUH) time, the mosque was used as a center for discussion and consultation for the Madinan administration.²² Furthermore, when the Prophet (PBUH) sent Mu'adh Ibn Jabal to Yemen again for the second time during the Medina period, He (PBUH) instructed him on how to effectively implement the method of prophetic *da'wah* regardless of any challenges that appeared.²³ The following narration can be of great example:

Some companions of Mu'adh ibn Jabal said: When the Messenger of Allah (PBUH) intended to send Mu'adh Ibn Jabal to Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah. He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah then patted him on the breast and said: Praise be to Allah Who has helped the messenger of Allah to find something which pleases the Messenger of Allah.²⁴

The above proofs bring the significance of *da'wah* training centers for spreading *da'wah* among Muslims anywhere in the world. Hence, the '*da'is*' of Bangladesh could establish various *da'wah* centers and mosques for the sake of *da'wah* training.

²² Mubasyaroh, "Da'wah Model of Prophet Muhammad in Madina," *QIJS (Qudus International Journal of Islamic Studies)* 2, no. 1 (2016): 47-62,

²³ *Ṣaḥīḥ al-Bukhārī*, ʿĪdĒth 4347, 5/162.

²⁴ *Sunan Abī Dāwūd*, ʿĪdĒth 3592, 3/303.



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4.4 The Prophet's (PBUH) Approach to Youth in Applying Da'wah

Youth people always were treated with great kindness by the Prophet (PBUH). The claim is supported by several statements. For instance, Malik bin Huwairith says:

“We came to the Prophet (PBUH) and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kind-hearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer.”²⁵

This great *Hadith* contains several magnificent lessons for the Muslim ummah. First, the Prophet (PBUH) discusses the method of praying, and then he explains how to select a leader from the Muslim community. Furthermore, he illustrates how to instruct youths in carrying out their duties. The Prophet's love for adolescents has also been revealed through this noble *Hadith*. However, regarding the teaching approach, the Messenger of Allah (SWT) says from another *Hadith* that children must be gradually taught to perform daily prayers. Abdullah Ibn ‘Amr Ibn al-‘As narrates:

The Messenger of Allah said: Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.²⁶

Moreover, the prophet (PBUH) advised the parents to motivate their kids in the beginning at the age of seven and also to consider them three years to learn and perform *Īlah*. If they fail to do so after ten years, then the Messenger of Allah (SWT) said to defeat them and isolate their beds.

²⁵ *Sahih al-Bukhari*, hadith 631, 1/129.

²⁶ *Abī Dāwūd*, Hadith 494, 1/133.

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Imam al-Nawawi commented on the Hadith, "And prayer is not commanded on those whom prayer is not an obligation on them except for children. The reason is children are instructed by their parents to pray at the age of seven years old and will get hit if they leave it when they are ten years old".²⁷ In addition, regarding the following Hadith, in Islam, it is not permissible to beat children more than ten times. According to Abi Burdah al-Ansari (May Allah be pleased with him), the Prophet PBUH says:

No more than ten lashes are to be given except when inflicting one of the Hudud (prescribed punishments) of Allah.²⁸

The Hadith of the prophet (PBUH) shows that beating children should not be done to injure or harm the child's body, but rather to *ta'dib* (educate) and develop their morality. Even, Parents are also forbidden from hitting their children in the face. Parents are also not allowed from hitting their children's faces. As described by Abu Hurairah, where the Prophet PBUH said:

When any one of you fights with his brother, he should avoid the face.²⁹

It means that hitting the face is forbidden in Islam, even if the intention is to teach. As a result, Bangladeshi *dÉis* can learn from how the Prophet Muhammad (PBUH) treats children and teach them. If '*ulama*' in Bangladesh can apply this in their daily practices, it may set a good model to create a peaceful youth society.

4.5 Application of Prophetic method of Da'wah with wisdom in a Workplace, Educational Institute, and Social Media

Da'wah in the educational institute is different compared to *da'wah* in the workplace and social media. The following passages will discuss how to implement prophetic *da'wah* with *Íikmah* in an educational institute, workplace, and social media. There are several ways of *da'wah* methods within the setting of contemporary youths in Bangladesh, which will be significant to the prophetic *da'wah* approaches in a wide sense. However, the sort of *da'wah* preaching changes from time to time, from place to place. Subsequently, *da'wah* within the educational institute is something

²⁷ Al-Nawawi, *Al-Majmu' Sharh al-Muhadhdhab*, v.3, p.11.

²⁸ *Shāhīh al-Bukhārī*, ÍadÊth no. 6848, 8/174.

²⁹ *Shāhīh Muslim*, ÍadÊth 2612, 4/2016.



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different compared to *da'wah* within the working environment and social media. The subsequent will discuss the way to implement the approaches of prophetic *da'wah* with wisdom in a certain environment.

4.5.1 Application of Da'wah in the Educational Institute

In the current context of Bangladesh, the execution of Islamic messages to the students is not too easy due to their intelligence and talent. If they realize the religious purpose of a '*da'i*', they will not be willing to come near the '*ulama*' anymore. However, the subsequent ways may grab the heart of Bangladeshi students:³⁰

Firstly, various types of academic support are provided as per availability like academic hand notes, books, tuitions, stationaries, and many more related to student welfare. Meaning that a '*da'i*' should play the role of a guardian for poor students

Secondly, need to assist during admission for further studies and could send inspirational welcoming messages to the newcomers, if possible offering bouquets, welcoming letters, gifts, and academic calendars to the new students to get closer. Besides, don't forget to congratulate them if they perform well academically.

Thirdly, give *qard al-hasan* (lend money) once they are in need, take care of them once they are sick physically or mentally, and donate blood to their loving people once they are stressed.

Fourthly, raise voice about the rights of students if they are discriminated or victims of injustice by dirty politics and make sure that everything is completed for the sake of Allah.

Fifthly, to establish close relationship, occasionally travel together, eat together to share sincere love, sometimes welcome them to your home and acknowledge the welcome from them in case they offer you.

Finally, once '*da'is*' have a good friendship with the targeted people, let them read Tafsir al-Quran (interpretation of al-Quran), *da'wah* magazine, and Islamic literature to understand more

³⁰ Muhammad Sakhawat Hossain, "The field of invitation and Modern instrument," *Monthly At-Tahreer-Series* 1-2, June 08, 2020, https://at-tahreer.com/article_details/4815.



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about Islam. Other than that, in an exceedingly suitable environment, specifically, inquired a few questions to the reached individually like why are we here on this earth? What is the purpose of our lives? Are you a Muslim? If you're Muslim, how much are you practicing according to your ability? Then gradually introduce to them gently about the five pillars of Islam and six articles of religion to internalize them in faith and practice.

4.5.2 *Da'wah in Workplace*

It is difficult to find dedicated time for *da'wah* work in professional life, but if the '*da'i*' has a smart plan, it is possible to play a big role to do *da'wah* in their workplace by following given policies. For example, depending on the environment, different types of *da'wah* instruments can be placed on the personal table of the office like *da'wah* magazines, Islamic leaflets, Islamic books, life oriented Qur'anic verses with meaning, and selected Hadith, etc. So, people can get benefit from this, when different types of visitors come to the office. Inviting closest colleagues of the office to participate in various Islamic programs, seminars, meetings, and Islamic discussions to learn more about Islam. Besides, deference types of selective Islamic lectures, and influential short video clips could be distributed. It is needed to ensure that the selected topic of the lecture is free from political discussion, interesting, and informative. If possible, always call them for prayers immediately after 'adhan' and pray together in the congregation. Sometimes, if there is a nearby mosque, go there and pray in the congregation. Usually, during lunch and tea breaks, everyone engages in various unnecessary discussions or chatting. So, strategically, during this important occasion, several Islamic matters can be discussed in understanding everyone's mentality. In professional life, the most important *da'wah* work is to fulfill all official responsibilities properly with '*amanah*' (faithfulness), maintain official rules and regulations, and perform duties with sincerity and honesty. Sometimes the positive practices of others could be followed, and having the mindset to appreciate the good qualities of others.³¹

4.5.3 *Da'wah in Social Media*

In present days, social media is one of the most effective ways to spread *da'wah* among all thoughts. It is one of the easiest ways to communicate with each other. Through this, a '*da'i*' can

³¹ Tabibur Rahman, "Challenges in making *da'wah* to the Muslim youths in Bangladesh: solutions in the light of Qur'anic text and prophetic model", 128.



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communicate easily with the general public, so that the words of *tawîEd* can be shared in an informative manner. Rizki Briandana argues that "social media, also known as social networking, is part of the new media (refers to any digital media that is interactive and digitally distributed)".³² Nevertheless, though social media has both positive and negative sides, its users can use it for good if they wish. Many previous studies have shown that social media has a great influence on youth.³³ Nonetheless, while social media has a negative impact on the youth, if used constructively for the sake of *da'wah*, it will benefit the youth. According to the current study, most Bangladeshi youths are addicted to social media sites such as Facebook, WhatsApp, YouTube, IMO, and so on. Hence, *dÉ`is* can use social media to share and post life-oriented Qur'anic verses, selected *ahÉdith*, motivational Islamic lectures, and writings. Furthermore, *dÉ`is* can systematically spread Islamic values through television and radio programs by producing Islamic dramas, Islamic series, *sharÉÑah*-supported movies, and question and answer sessions.³⁴ It may help the youth of Bangladesh to know more about Islam effectively without any additional exertion.

All debates demonstrate that Islam is a religion of peace. No one should be forced to convert to Islam or follow Islamic principles in their lives. Islam seeks to win the hearts of people by presenting the beauty of the Qur'Én and Sunnah and wants to make the youth interested in obeying Islam according to their ability. Therefore, the *daÑis* of Bangladesh should follow the Prophetic method of *da'wah* to overcome any possible challenges.

5. CONCLUSION

In conclusion, from the above discussion, it has been clear that in Bangladesh the ongoing *da'wah* activities appear less effective due to several challenges. Although there are various obstacles in the field of *da'wah* among youths, it is possible to solve them through some strategies. Firstly,

³² Rizki Briandana, Caturida Meiwanto Doktoralina, Shahir Akram Hassan, and Wan Norhaniza Wan Hasan, "Da'wah Communication and Social Media: The Interpretation of Millennials in Southeast Asia," *International Journal of Economics and Business Administration* 8, no. 1 (2020): 216-226, https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=Da%C3%91wah+Communication+and+Social+Media%3A+The+Interpretation+of+Millennials+in+Southeast+Asia&btnG=.

³³ Ibid.

³⁴ HIRU, "Da'wah in the Public Forum,". And; Talha Tarif, "Invitation through technology," *Daily Jugantor*, January 19, 2018, <https://www.jugantor.com/todays-paper/features/islam-and-life/8537/> [প্রযুক্তিতে-দাওয়াত](https://www.jugantor.com/todays-paper/features/islam-and-life/8537/).



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have to establish strong unity among the scholars at the moment and they should be more respectful of others' opinions unless it is not in conflict with our beliefs (*'aqidah*). In addition, to resolve controversial issues by discussing among '*ulama*' themselves and have to refrain from presenting it publicly. It needs to avoid extreme approaches in delivering *da'wah* at all times. On the other hand, the study has also noted that there is a huge limitation of proper learning tools in terms of Islamic heritage and culture. It is required to reform the education system and need to establish several Islamic institutes to spread Islamic knowledge and teaching of '*Iqra*' (read) for the sake of *da'wah*. In contemporary times various types of Islamophobia are being spread rapidly against scholars and Muslims through electronic and print media. So instead of all this fake news, the scholars should properly present the noble ideals of Islam to the youth. More to it, as an alternative to the traditional *da'wah* method, it is compulsory to follow various prophetic *da'wah* methods and establish various *da'wah* training centers to train Bangladeshi '*da'is*'. Lastly, the curse of pornography, misuse of the Internet, and the negative impact of globalization on youth section are speedily increasing, which is a great threat to the *ummah*. Therefore, to protect the Muslim youth from the curses of those, the '*ulama*' should do target-based *da'wah* work to instil the fear of Hellfire in their hearts and to present the good news of Paradise among them.



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